

Christian



Secretary.

VOL. I.]

HARTFORD, DECEMBER 28, 1822.

[No. 48.]

PRINTED BY P. CANFIELD,

FOR THE CONNECTICUT BAPTIST MISSIONARY SOCIETY.
CONDITIONS.

The CHRISTIAN SECRETARY is published every Saturday morning, State-street, a few rods east of the General Stage Office, at \$1 50 per annum, (delivered) payable after three months.

Agents allowed 25 cents a copy per annum and the postage deducted; they being responsible for all they distribute.

Postage deducted to individual mail subscribers, provided they pay in advance.

RELIGIOUS INTELLIGENCE. FOREIGN AND DOMESTIC.

FROM THE LATTER DAY LUMINARY.
FORT WAYNE.

Extract of a letter from the Rev. John Sears, dated Fort Wayne, Nov. 14, 1822.

"We have been much afflicted with sickness since our arrival here. I have ever since been in a state of great debility. Mrs. S. has been the most healthy; only had one severe attack of fever, which lasted about ten days. My brother is confined to his bed, and has been for near eleven weeks.

"Mr. McCoy has just returned from erecting buildings at St. Joseph's: he will, I think, leave this by the first of December.

"I am going to travel to the east this winter; there is none found as yet to go with us to Grand River, which is 150 miles from St. Joseph's 200 from this place, 150 from Detroit, 100 from the mouth of the river; nor is there a white person living nearer than at these places, except it may be at Saganau, the distance to which I do not know. Under these circumstances I think it my duty to endeavour to get some associates before going. A physician, or some medical knowledge, would also be desirable. To obtain these, and also to get the Board to put the station on a little different footing, is the object of my journey. I expect to be at the Convention the last Wednesday in April.

"My intention and ardent wish is to occupy the station at Grand River, where I have already received an appointment as teacher from government, which will relieve the mission of \$400 per annum.

"I had fully made my calculation to visit the southern Indian missions, particularly ours among the Cherokees, but the death of my father will probably divert my course."

ALABAMA.

Extract of a letter from Belleville, (Alabama,) dated Nov. 14, 1822.

"Brother James A. Ranaldson, agent of the Mississippi Missionary Society, is now with us, and, thank God, is doing much good. Seven Female Societies and auxiliary committees, have been originated by his labours. Opposition has been great; but Dagon falls before the ark of the living God."

REVIVALS.

We are informed that a powerful work of divine grace, in the awakening and conversion of sinners, has commenced within a few weeks in the town of Chester, N. H. and its vicinity. It is supposed that in that town and its neighbourhood about one hundred persons have recently experienced the power of the gospel to their salvation. Ch. Watchman.

A revival has commenced in Liberty county, Georgia, and in the village of Sunbury, in that state, where the Rev. Mr. Screven officiates.

From the Latter Day Luminary.

SINCE our last, in which we mentioned that the influences of the Holy Spirit were extensively experienced in the neighbourhood of Portsmouth, Virginia, additional intelligence has been received from that quarter. Besides the number then stated to have joined the church, fourteen have been baptized; and at least fourteen have been added to the number in Norfolk.

Brother W., under date of Portsmouth, Nov. 14, writes—"The work of the Lord is going on rapidly. Next Sabbath week will be a great day with me. I am invited to go to Petersburg, to baptize forty-six persons, who have lately made a profession of religion, and who are disposed to follow Jesus down into the water."

In North Carolina, the gracious work has been extensively felt. In a letter just received from Montpelier, one of our correspondents writes—"We have, at present, no revival among us. In Orange, Wayne, and Chatham counties, the Lord is pouring out his Spirit on his people. But I am not without hope. The people that I attend appear to be anxious. Sixteen have been added to our little church last year, ending in October. Two missionary societies have been constituted in the congregations under my care, located on the Pedee. O that the Lord may bless them, and all others whose design it is to advance the glorious kingdom of Immanuel!"

One of our correspondents, in Barnesville, Md. in a letter lately received, says—"In our little church we are moving on harmoniously. Since September last, eight have been baptized, and two received by the right hand of fellowship from another church. The brethren are quite stirred up. Our prayer meetings and public preachings are well attended. Do pray for us, my dear brother, that the weak may become strong, and the little one a thousand."

FROM THE CHRISTIAN MIRROR.

We give in this paper, an account of Juggernaut, the great god of the Hindoos. It will be recollected we lately had information that the reputation of this idol is diminishing; that on one public occasion, none would offer themselves in sacrifice, and devotees sufficient to drag his car, did not attend. The assembly must have been immensely smaller than that which Dr. Buchanan beheld, out of which 100,000 persons might be taken, and not missed. If the account be true, (which we have no reason to doubt,) the god is in comparative disgrace; his throne begins to totter; his worshippers perceive he is 'no god,' but 'vanity and a lie;' and the armies of Israel may rejoice in a greater victory than Alexander or Napoleon ever gained. They have cause to take courage: to renew and multiply their assaults upon the kingdom of satan in every part of India, and throughout the earth. The cause and the battle are the Lord's; but he will employ human instruments to effect his purposes. He permits us to labour in his cause, and share in his triumphs. And while we labor and pray, let us remember that it is written, "The gods that have not made the heavens and the earth, even they shall perish from the earth, and from under these heavens."

DR. BUCHANAN'S ACCOUNT OF JUGGERNAUT.

Rev. Claudius Buchanan, D. D. an excellent man

now gone to heaven, went to see the temple of Juggernaut in Orissa, a large province in India.

When in sight of the temple, he says:—At nine o'clock this morning, the temple of Juggernaut appeared in view, at a great distance. When the multitude first saw it, they gave a shout, and fell to the ground and worshipped. I have heard nothing to-day but shouts and acclamations, by the successive bodies of pilgrims. From the place where I now stand, I have a view of a host of people, like an army encamped at the outer gate of the town of Juggernaut. I passed a devotee to-day, who laid himself down at every step, measuring the road to Juggernaut by the length of his body, as a penance of merit to please the god.

Dr. Buchanan afterwards says: I have seen Juggernaut. No record of ancient or modern history can give, I think, an adequate idea of this valley of death: it may be truly compared with the valley of Hinnom. The idol, called Juggernaut, has been considered as the Moloch of the present age; and he is justly so named; for the sacrifices offered up to him, by self-devotement, are not less criminal, perhaps, nor less numerous, than those recorded of the moloch of Canaan.

Two other idols accompany Juggernaut, namely, Boloram and Shubudra, his brother and sister, for there are three deities worshipped here. They receive equal adoration, and sit on thrones of nearly equal height.

Temple of Juggernaut.

This morning (says Dr. Buchanan) I viewed the temple; a stupendous fabric, and truly commensurate with the extensive sway of the "horrid king." As other temples are usually adorned with figures emblematical of their religion; so Juggernaut has representations, numerous and various, of that vice which constitutes the essence of his worship. The walls and gates are covered with indecent emblems, in massive and durable sculpture.

The Car and the Idols.

The throne of the idol was placed on a stupendous car or tower, about sixty feet in height, resting on wheels which indented the ground deeply, as they turned slowly under the ponderous machine. Attached to it were six cables, of the size and length of a ship's cable, by which the people drew it along. Upon the tower were the priests and satellites of the idol, surrounding his throne.

The idol is a block of wood, having a frightful visage painted black, with a distended mouth of a bloody colour. His arms are of gold, and he is dressed in gorgeous apparel. The other two idols are of a white and yellow colour. Five elephants preceded the three towers, bearing towering flags, dressed in crimson caparisons, and having bells hanging to their caparisons, which sounded musically as they moved.

Dr. Buchanan himself saw, and thus describes

The Procession.

I have returned home from witnessing a scene which I shall never forget. At twelve o'clock of this day, (June 18th,) being the great day of the feast, the Moloch of Hindoostan was brought out of his temple, amidst the acclamations of hundreds of thousands of his worshippers. When the idol was placed on his throne, a shout was raised by the multitude, such as I had never heard before. It con-

tinued equable for a few minutes, and then gradually died away. After a short interval of silence, a murmur was heard at a distance; all eyes were turned towards the place; and, behold, a grove advancing! A body of men having green branches, or palms, in their hands, approached with great celerity. The people opened a way for them, and when they had come up to the throne, they fell down before him that sat thereon, and worshipped; and the multitude again sent forth a voice, like the sound of a great thunder. But the voices which I now heard, were not those of melody or of joyful acclamations; for there is no harmony in the praise of Moloch's worshippers. Their number, indeed, brought to my mind the countless multitude of the Revelations; but their voices gave no tuneful Hosannah or Hallelujah; but rather a yell of approbation, united with a kind of hissing applause.

A disgusting and wicked scene followed, which made Dr. Buchanan say:—I felt a consciousness of doing wrong in witnessing it. I was also somewhat appalled at the magnitude and horror of the spectacle. I felt like a guilty person, on whom all eyes were fixed; and I was about to withdraw. But a scene of a different kind was now to be presented. The characteristics of Moloch's worship are obscenity and blood.—We have seen the former. Now comes the blood.

After the tower had proceeded some way, a pilgrim announced that he was ready to offer himself a sacrifice to the idol. He laid himself down in the road, before the tower as it was moving along, lying on his face, with his arms stretched forwards. The multitude passed round him, leaving the space clear, and he was crushed to death by the wheels of the tower. A shout of joy was raised to the god. He is said to smile, when the libation of blood is made. The people threw cowries, or small money, on the body of the victim, in approbation of the deed. He was left to view a considerable time; and was then carried to a place a little way out of the town, called by the English, Golgotha, where the dead bodies are usually cast forth, and where dogs and vultures are ever seen. There I have just been, viewing his remains.

And this, thought I, is the worship of the Brahmins of Hindoostan! and their worship, in the sublimest degree! What then shall we think of their private manners, and their moral principles? For it is equally true of India, as of Europe—if you would know the state of the people, look at the state of the temple.

I beheld another distressing scene at the place of Sculls,—a poor woman lying dead, or nearly dead; and her two children by her, looking at the dogs and vultures which were near. The people passed by without noticing the children. I asked them where was their home. They said they had no home, but where their mother was. Oh, there is no pity at Juggernaut! no mercy, no tenderness of heart, in Moloch's kingdom.

As to the number of worshippers assembled here at this time, no accurate calculation can be made. The natives themselves, when speaking of the numbers at particular festivals, usually say that a lack of people (100,000) would not be missed. I asked a Brahmin how many he supposed were present at the most numerous festival he had ever witnessed. "How can I tell said he, "how many grains there are in a handful of sand?"

Dr. Buchanan was quite exhausted by the sight of these enormities, and he hastened away from the place sooner than he at first intended. He sat down on the banks of a lake within sight of Juggernaut, and wrote:—

I felt my mind relieved and happy, when I had passed beyond the confines of Juggernaut. From an eminence on the pleasant banks of the Chilka Lake (where no human bones are seen,) I had a view of the lofty tower of Juggernaut, far remote; and while I viewed it, its abominations came to

mind. It was on the morning of the sabbath. Ruminating long on the wide and extended empire of Moloch in the heathen world, I cherished in my thoughts the design of some Christian institution, which, being fostered by Britain my christian country, might gradually undermine this baneful idolatry, and put out the memory of it forever.

MISCELLANEOUS.

FROM THE CHRISTIAN SPECTATOR.

A hint to ministers, respecting the benevolent operations of the church at the present day.

There is a singular propriety in the figure by which the community of Christians here on earth is called the church militant. I do not refer to the trials which every follower of Christ must meet with here, and which render his life in truth a perilous warfare, ending only with his triumphal entrance into heaven; but to the continued conflict between the little community of the faithful and the revolted world around them—to the warfare which the church, taken as a body, must forever maintain with the empire of darkness.

Other worlds have revolted, and God has left them to the consequences of their rebellion; but the world which we inhabit he has resolved to make the theatre of his mercy,—he has determined that here he will bring back rebels to their allegiance, and display before the wondering universe the triumphs of his love. As the means by which this end is to be accomplished, he has established his church. By its rites and ceremonies and ordinances of worship he has distinguished it from the world, and formed it into a body politic, while, by the one spirit which animates the hearts of all its members, he has prepared it for energy of action. It is a visible entrenchment against the power of Satan; or rather, it is an army in the heart of the enemy's territory, destined to wage a long and perilous conflict, which is to have no intermission, and no consummation, till the world shall be subdued, and all the children of men brought into complete subjection to the dominion of their Creator. I say the conflict must be long and perilous, for though the consummation is certain, it is distant—far away in futurity, though the church should do her duty, though every soldier should possess the zeal and faithfulness of an apostle; yet centuries must roll away, the faith and patience of the saints must be tried by repeated disappointment and defeat,—the treasury of the Lord must be exhausted again and again, and armies of missionaries must leave their bones to bleach for ages on many a pagan shore, before the day of final victory. The systems of superstition that have governed the minds of men with undisputed sway for a thousand generations, and have been continually acquiring new strength and stability, will no more be demolished by a slight or single effort, than the mountains of ice, that have been accumulating from the foundation of the world, can be dissolved by the sunshine and the zephyrs of a single summer. But at the present day there is in Christians a strange proneness to forget all this. The church, waking from the lethargy of the past, feels in every member the strength of a giant rising from his slumbers, and looking forward to certain consummation, she forgets the mighty obstacles that intervene—forgetts that her final triumph and glory must be the result of hard fought battles and ages of affliction.

In this respect, then, the spirit of the age is defective. Not that they engage in the great work with too much zeal; but their expectations of immediate success, are too sanguine, and must therefore be disappointed; and disappointment will quench all ardour but the pure flame that is lighted at the altar of God. It is true that till Christian benevolence is annihilated, the spirit that has been kindled in our days, can never be entirely extin-

guished; it is true that, while Christian faith continues to operate, the efforts which we witness will never be given over till their end is accomplished; but, under the chilling influence of disappointment, those efforts may decline to the very verge of extinction, and that spirit may die away, till scarcely a spark is left from which it may be rekindled.—How important that this disappointment should be prevented, that the church should be made to feel the impotency of all imaginable efforts to produce the immediate, or the speedy conversion of the world.

I say the impotency of all imaginable efforts—the impotency of all that the church can possibly perform;—what then shall we think of the efforts of our day? True they are magnificent,—they have called forth the joyful acclamations of the hosts of heaven. True, when we look at them from the darkness of former ages, they are the landmark of our times, rising before us like a column of glory.—But what are they, compared with the efforts which must be made, and which will be made—and which will be made for ages before the conversion of the world? Christians are doing well; by their faith and zeal, they are confounding the adversaries of their religion; but do they make those sacrifices, do they put forth those exertions, which might be expected from men purchased, as they have been by the blood of the Son of God, and sanctified, as they have sanctified themselves to the service of their Redeemer? How important then that the church should be roused to more vigorous activity.

Again, if I mistake not, the attention of the church is directed too exclusively to the mere propagation of Christianity. It seems to be among common Christians at least, a prevailing opinion, that when the gospel shall be preached in every language and to every tribe, then the warfare of Zion will have been accomplished. But give to every town and to every village its church, and its pastor, to every hamlet its school, and to every family its bible; still would the contest between light and darkness continue, and this world still be a revolted world.—No; not till the influence of Christianity shall be complete as well as universal: not till human nature shall have been raised to the highest possible elevation of moral and social improvement; not till the world shall present to rejoicing angels one bright aspect of peace and joy; not till the spirit of the gospel shall breathe through all the creations of genius, and guide and animate all the researches of philosophy; not till Holiness to Jehovah shall be written on all the business, and all the amusements of men; not till the church shall have accomplished all this—and accomplished it by strenuous and persevering enterprise—will the conflict be over.—It is the duty of Christians to perform all this—do they feel it to be their duty? ought they not to feel it to be their duty?

Doubtless all this will be brought to pass, whether Christians now feel it to be their duty or not.—Doubtless it will be brought to pass by the instrumentality, the voluntary instrumentality of the church. And I do not deny that the spirit of the age will probably grow in spite of every disappointment and every temporary depression, arising higher and higher, and calling forth greater exertions, and nobler sacrifices, in each successive generation, till the end of time; but I say that it is now defective—defective in its character, in its influence, in its aim; and say that it ought to be elevated, and strengthened, and purified; and till it is thus elevated, and strengthened, and purified, the church fails to perform its duty—fails in some degree of the very end for which it was established.

Now I ask, how can this be remedied?—how shall the church be made to feel the whole extent of her obligations, and her responsibilities? The question addresses itself to ministers of the gospel.

They ought to be the first to possess, and the most eager to diffuse, this pure, and lofty, and powerful spirit of Christian enterprise. It is theirs to animate the energies, and direct the efforts of the church. It is theirs to marshal the hosts of God, and lead them to the battle. The soldier of the cross will follow where they lead. So long then as an inch of ground remains to be conquered, is not inactivity in them to be blamed as cowardice, or treason?—But to be more specific.

Wherever there is a church which entertains mistaken views and false expectations of the speedy coming of Christ's kingdom in its final glory, ought not the pastor of that church to correct those views and expectations, and to persuade his hearers that the event which they anticipate is to be brought about only by strenuous and long continued efforts—efforts animated by Christian faith—efforts persevered in notwithstanding the disappointments and hindrances with which they must necessarily be attended!

Wherever the exertions of an individual church are at all inferior to its abilities and its obligations, ought not the pastor of that church to see to it, that none of the blame of that deficiency rests upon him?

Wherever there is a church whose views of the duties of Christians, with regard to the moral improvement and happiness of the world, are limited, ought not the pastor of that church to strive by his sermons, by his prayers, by his daily intercourse with his people, to elevate and enlarge their views, and to make them feel the whole of their duty as it results from the design and nature of God's kingdom on earth?

The Birth of the Saviour is an event which every Christian must regard with the liveliest emotions of veneration and gratitude. The period chosen by the ever blessed Redeemer for his appearance in the flesh, was one of the deepest misery and gloom. Darkness covered the earth, and gross darkness the people. Almost every vestige of true religion had been extirpated, and a universal prevalence of paganism and idolatry existed among the nations of the earth. At this moment, and just before the time had arrived for the final overthrow and dispersion of the chosen people of God, the plan of man's Redemption by an Infinite Sacrifice, which had been determined upon in the counsels of Heaven before the creation of the world, was carried into execution. By his own Almighty Power, and in the exercise of infinite condescension, the Son of God took upon himself the form of a servant, assumed the human nature, made his appearance upon earth, led a life of suffering and sorrow, but with infinite kindness went about doing good; after an exhibition of his Divine character and power in the performance of many miraculous deeds, in healing the sick, restoring the blind to sight, making the deaf to hear, the lame to walk, and raising the dead to life, he was betrayed, insulted, tried, condemned, and executed as a malefactor, with every mark of indignity and cruelty, which malice could devise, or injustice could inflict. Here the vengeance of his enemies received its consummation. But it was of short duration. He burst the bands of death, rose triumphantly from the grave, and in the sight of his adoring friends ascended to Heaven, where, in the character of Mediator, he will complete the plan of redemption, as the Great Intercessor at the right hand of the Majesty on high.

Nowonder that the Angels desired to look into this astonishing system. The consequences which followed the advent, preaching, death, and resurrection of the Incarnate God, were such as might naturally have been expected to flow from such an astonishing source. His Apostles, plain unlettered men, in defiance of Jewish and Roman power, openly and boldly preached the doctrines which they had imbibed from their Divine Master. Paul pleaded the cause of Christianity before the bloody Ne-

ro, in imperial Rome, and in the most sublime oration that was ever delivered by a mere man, declared to the polished but idolatrous Athenians, the being and character of "THE UNKNOWN GOD."—By the labours of the inspired Fishermen, and the great Apostle of the Gentiles, the truths of Christianity were disseminated over a large portion of the globe; and to those truths is the world indebted for all that is valuable in the condition of man.

Who that contemplates this most interesting subject, can fail to perceive the progress of the mighty work which was undertaken by the Saviour, and zealously pursued by his faithful followers. "Go ye into all the world, and preach the Gospel unto every creature," was his last injunction to his Disciples. What progress has been made towards the performance of this duty within the last thirty years! Look at the efforts making by benevolent associations in Europe and America, to diffuse the Scriptures, and the heavenly doctrine which they contain, to every kindred, and tongue, and people! The union of Christians in this god-like work, is one of the most striking characteristics of the times. Its results are of the most beneficial nature. Good men of all denominations of Christians, with a spirit of liberality and kindness which distinguishes the age, meet and unite in the most praiseworthy efforts for the accomplishment of those glorious things that are predicted concerning the latter day glory of the church, when every knee shall bow, and every tongue confess, that Jesus Christ is Lord to the Glory of God the Father. N. Y. D. Adv.

COMMUNICATED.

Reverend and dear Sir,

As I promised to give you my opinion further upon the subject of divisions and difficulties in churches, or rather as it respects the cause of them, I would observe, it appears to me a lamentable fact, that many churches have been, if they are not now, involved in great difficulties, in consequence of their ministers wishing, and apparently determining, to continue their labours among them, after their usefulness is evidently at an end; especially among their own people. I say, among their own people because, what would forever ruin their influence at home, might not at all affect it abroad. It has always been my opinion, sir, that a minister, let his circumstances be what they may, ought never to indulge a wish to continue with a people a single day after he ceases to be useful to them. But I do not think, however, that ministers are always the most capable of determining whether their usefulness is at an end among their people or not. There are those who think this is the case, although in the midst of their usefulness. There are others who consider themselves more useful than ever, although they may be the only persons who do think so. Nor do I think that a question of so high a moment ought to be decided by the minority of a people. But sir, should my congregation leave me to preach to the bare walls; should the majority of the church inform me, that they considered my usefulness at an end with them; and should my ministering brethren express the same opinion, I should, by that time, have much to convince me, and beyond a doubt too, that I ought to leave, and go somewhere else. A wish still to continue, under such circumstances, would be sinful. To continue, would be adding sin to sin. To determine to continue at all events, would be, I was a going to say, unpardonable. But such have been the instances! And the tendency of it is, to ruin both ministers and people, so far as it relates to the comfort and usefulness of the one, and the peace and prosperity of the other.

I could dwell upon this topic, sir, though not a very pleasing one, till I should have filled a large sheet; but I must wave it.

Another cause of divisions and difficulties among Christians, is the attempts which are sometimes made to introduce new systems and practices into churches. In all churches there are to be found men of

different habits, of different opinions, of different degrees of education, and of different dispositions; and to effect a revolution in their views, feelings and practice, is no small undertaking. And however desirable the object, and however laudable an attempt might be to effect it, yet the result is frequently unhappy. Some are in favour of adopting whatever measure is proposed; but others are opposed to it. Some think it is scriptural, and highly calculated to promote the cause of religion; but others are of the opposite opinion. And all plead the rights of conscience. The conscience of the one is violated if he go back, or if he stand still, but that of the other is violated if he go forward. So they conscientiously dissent, contend, rail, separate, then devour each other! This may seem to you, sir, a thing incredible; but to me, and to many others, it is a well known fact. Should you ask, what advice I should be disposed to give to one who felt inclined to introduce any thing new into the church, I should say, see that your motive be good. See that you have something of sufficient merit to justify you in your attempt, although the effect might not be the desired one. Be careful, especially in those things which, if introduced, would most seriously affect the cause of religion, and the interests of the church, that you do not lean to your own understanding, nor confide in your own judgment. Consult the opinion of ministering brethren, and of private members of different churches. Let their decisions in connection with the dictates of providence, and the word of God, have due influence. And if, after a thorough and prayerful attention to the subject, you should resolve to proceed, then be prudent; be not overbearing; be patient; be affectionate. Show that the cause you wish to promote, is not your own, but God's. In this way you may expect success.

Another thing which I would name as a cause of many of the evils experienced by churches, is the want of system. No society whatever can long flourish without a system. Yet it is objected to by some, as being unnecessary among Christians, and especially in matters of religion. Nay, they go farther, and say it would be wicked, because it would be conforming to the world! But I think, Sir, the statement is incorrect. Nor, should the statement be correct, do I consider the inference to be admissible, at least, in this case. If I understand their meaning, when they say it would be conforming to the world, it is this, it would be doing as the world does. And to manage the affairs which relate to Christ's kingdom, systematically, would be wicked; not because the system might not be good in itself; not because its tendency might not be good, but because it would be doing as the men of the world do, who manage the affairs of state systematically! But because those to whom are entrusted the affairs of state, devise and adopt those measures which are calculated to promote the general good, must it be deemed wicked for a body of Christians to devise and adopt measures which would be promotive of their own good, and the good of others? I consider it indeed lamentable, that while there is so much order observable in the kingdom of nature, and so much in the kingdom of the world, there is so little in the kingdom of Christ. The exhortation of the apostle, "Let all things be done decently and in order," is full of meaning and full of importance. Order is said to be heaven's first law. The Lord is a God of order, and not of confusion.

I would remark again, sir, that many churches are in continual agitation and trouble in consequence of permitting their members to bring before them every little difficulty which they may have, and in consequence of going into a committee of the whole, when they might refer what does not demand the attention of the whole church to a select committee whose duty it should be to examine into the merits of those cases which might be presented them, and report thereon. If they can be adjusted without agitating the whole church, I think they ought to be. The church has an undoubted right to invest one, two, or three members with as much of her authority as

she shall think proper. And these members, when so invested, have a right to decide upon whatever comes before them as if they were the whole church; and the church as a body are under as much obligation to accept their report, as if it were their own personal act; yet they would have a right to reject it should they choose; and they have the same right to recal their own vote if deemed expedient. I am acquainted with churches that have adopted such a mode of procedure, to their unspeakable advantage. And I am fully persuaded, were this practice universally adopted, it would be found highly beneficial in our churches. Lax discipline, I think, sir, is one great cause of difficulties, and of the most serious difficulties too, in many of our churches. But the mode of procedure which I have just named, would have a tendency, if properly attended to, to preserve strict discipline, and, at the same time, save the feelings of individuals, and of the church. This would be the case, at least, in a great many instances. But after all, sir, the want of more knowledge of ourselves, and the want of more grace in exercise, is the sad cause of many of our greatest difficulties. Were we more humble, more faithful to God, to our own souls, and to those around us, then we should enjoy more peace in our own bosoms; churches would be in harmony and flourish more; then would God be glorified, and delight to dwell among us. Christ would then be seen walking in the midst of his golden candlesticks. Then would the churches be heard to say in the language of the spouse, "My beloved is mine, and I am his; he feedeth among the lilies. The voice of my beloved! behold he cometh, leaping upon the mountains, skipping upon the hills. For lo, the winter is past, the rain is over and gone; the flowers appear on the earth; the time of the singing of birds is come, and the voice of the turtle is heard in our land. The fig tree putteth forth her green figs, and the vines with their tender grapes give a good smell."

I subscribe myself yours in the bonds of the gospel.
ADELPHOS.

THE CHRISTIAN SECRETARY.

HARTFORD, December 8, 1822.

The Christian Herald gives a pleasing account of a revival of religion in Raritan and its vicinity, N. J. The Dutch Reformed Church in that place has had an addition of 206 members within the last six months. Seven other churches in its vicinity have had an accession of 340 members in about the same time.—"All of whom have been gathered into the church of Christ, from a region of country not exceeding 25 miles in circumference."

An extract of a letter in the same publication, from Montgomery county, N. Y. mentions that 60 have lately been added to a church in that county.

Our subscribers in the different towns will do us a favor if they will name some person among them who will become agent for the distribution of this paper the ensuing year.

ERRATA.

In No. 46, in the dissertation on Heb. vi. 4-6; III.—*proving the entire inability*, read, *proving the entire inability*—and, likewise where the sentence is repeated. And in the last sentence, For "to whom he unites," read "to whom he writes." For "and not amaze themselves," read "and not amuse themselves."

MARRIED—In this city, Mr. Normand Smith, jun. to Miss Caroline Danforth.

In North Stonington, Mr. Elderkin A. Chester, of East Haddam, to Miss Lucy Morgan.

At Norwich, Mr. A. J. D. Browne, of the U. S. Navy, to Miss Mary Ethridge.

DIED—In this city, Miss Cornelia Ford, aged 18. At Glastenbury, on the 21st inst. Mrs. Elizabeth Wickham, aged 92, relict of the late Deacon Hezekiah Wickham.

At Westfield, Mass. on the 19th inst. while on a visit to her friends, Miss Cynthia Wells, aged 30, daughter of widow Sarah Wells, of Newington. The religion of Christ, of which she was a professor, gave her comfort in affliction, and enabled her to meet death with composure.

At New London, Mrs. Shapley, aged 88; Mr. Files; Mr. Ralph White, aged 38, formerly of Windham.

At East Hartford, on the 15th inst. Mr. Othniel Allen, aged 65.

HARTFORD TRACT SOCIETY.

The Annual Meeting of the Hartford Evangelical Tract Society, will be held at the North Conference House, on Wednesday evening, 1st January, 1823.

CHARLES HOSMER, Secretary.

Dec. 28.

The members of the Jubal Society are hereby notified, that the annual meeting for choice of officers, will be held at the usual place on Wednesday evening next, Jan. 1. A punctual attendance is requested.

GEO. W. BOLLES, Sec.

Dec. 28, 1822.

ORIGINAL.

THE MEMORY OF ELVIRA. BY A YOUNG LADY.

Peace, dear Elvira, to thy shade,
Peace to thy cold remains;
Let angels watch thy slumbering head,
Till Jesus breaks thy chains.
Could fond affection's tend'rest tie
Have bound thee to the earth,
A parent's love, or friendship's tears
Have stay'd thy parting breath,
Thou had'st not died and left us here,
To mourn thy hasty flight;
Nor had thy bright and morning sun
Been overwhelmed in night.
But through the clouds that intervene,
Methinks I see thy face,
In notes divine thy lovely voice
Sounds thy Redeemer's praise.
In gentle, moving, melting strains,
She fondly seems to say,
"Dismiss your grief, my anxious friends,
And cast your cares away.
"I lov'd you, but my Saviour's will
Decreed that I must die,
I love you still—prepare to meet
Elvira's God on high."

SABBATH DAY.

"But the Lord was my stay."

Let every worldly thought begone,
This is a holy Sabbath day,
And I would meditate alone,
On him who is the sinner's stay.
Jesus, dear name, unbounded love
Once brought him from the courts of heaven,
But now he lives and reigns above,
And pleads that we may be forgiv'n.
Jesus still deigns those souls to bless,
Who love to worship on this day,
Who feel their guilt and wretchedness,
And trust in him, the sinner's stay.
Lord, may I be forever thine,
Wash'd in the fountain of thy blood;
And wilt thou be forever mine,
"My stay," my Saviour and my God.
Be thou my guard, my guide, my friend,
While in this sinful world I roam,
And when my journey here shall end,
Oh! bring me to thy people's home.
There I shall never more complain
Of this cold heart, so wont to stray;
There Christian friends shall meet again,
To spend an endless Sabbath day.

F.

SUMMARY.

Extracts from the N. Y. D. Advertiser.

A bill to form a territorial government over the territory adjoining the tide waters of the Columbia, was in discussion before the House of Representatives of the U. States during the last week. It passed the committee of the whole on the 18th. On being taken up in the House, it was moved to be postponed to the 2d Monday of January next.

The select committee in the House of Representatives

have reported a bill for continuing the Cumberland Road to the east bank of the Mississippi.

From St. Salvador.—The schooner Lorenzo has arrived at Baltimore in 41 days from St. Salvador. When she sailed, Bahia was governed by martial law, under the orders of brigadier general Madeira, who is styled governor of arms. The Portuguese troops had mostly declared for the Prince. The Brazilian army was near the city, and the outposts were daily skirmishing.

From Rio Janeiro.—The ship Magnet, Capt. Garwood, at Philadelphia from Rio Janeiro. She brings no news of any consequence. One of the first acts of his new Imperial Majesty was an attack upon the liberty of the press.

The Turks, after the loss of six ships, in an engagement with the Greeks, attempted to gain the Dardanelles, but were forced into the haven of Napoli di Romania, where the Greeks had assembled all their forces around them, and their destruction was considered certain.

It was stated that the Divan had determined to announce publicly the evacuation of the Morea by the Turkish troops, but to attribute it to the failure of provisions.

The instructions of the Duke of Wellington, who represents the British Court at the Congress of Verona, are said to be of the most pacific nature.

The plague has made its appearance at Candia, and the mortality there is very great.

A Cincinnati paper of the 4th inst. states that the Ohio river had risen nearly fifty feet above low water mark—higher than at any time four years previous.

We learn by the schr. George, arrived at Boston, from Pernambuco, that the light was extinguished at Pernambuco on the 14th of Oct. The city was in great confusion; most of the European troops had been sent home, and those left were closely watched. The troops were under arms in consequence of a change having taken place in the government. A new president had been chosen.

The Mermaid, carried to England by captain Edes, was advertised for exhibition at London, October 16.

A man was killed near Auburn, N. Y. a week or two since, by losing his road, and running off a bank in a one horse waggon.

A child in Belfast, Me. 18 months old, fell into a well 50 feet deep, containing a foot of water, and was taken out uninjured.

PHENOMENON.

Boston, Dec. 7.

A large quantity of iron filings and shavings were a few weeks since deposited in a store near Taunton, and a few quarts of linseed oil accidentally spilt upon it. Three weeks afterwards the heap was opened, and the iron found heated to redness. The iron was free from sulphur, which with iron produces spontaneous combustion.

American Wine.—A gentleman near Georgetown, (D. C.) has planted a small vineyard of about 5 acres. The vines are planted in rows, 12 feet apart, and 6 feet distant in the rows. Only one acre has begun to bear, and that produced about 390 gallons of wine the past season. A bushel of clusters of grapes yields 3 gallons of juice, and 3 vines produce, on an average, a little short of a bushel of clusters. These vines were put into a nursery in 1819, transplanted where they now stand in 1820, and began to bear in 1822.

Roberts & Burr

have lately published, and now offer for sale at their office in State-street, three doors west of Morgan's Coffee House, and at the office of the Christian Secretary.

"A NEW COLLECTION OF HYMNS for CONFERENCE MEETINGS, and for PRIVATE DEVOTION: second edition, revised and improved from the first edition, by the Rev. E. Cushman."

This book contains 220 hymns, selected from the most approved authors, many of which have been long used by the Baptist Churches. The first edition being all disposed of early last spring, and more being called for, a second edition was published under the superintendence of Mr. Cushman, who was at considerable pains to amend the work; and it is believed that wherever it has been used it has given satisfaction. A liberal discount will be made in the price when one dozen, or more, are called for: and clergymen abroad, desirous of introducing them into their congregations may receive the books and account for the same when sold.

Roberts & Burr have also for sale Watts' Psalms and Hymns, and a considerable assortment of other books. February 8th, 1822.